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Eloquence.

SPEECH OF GERRIT SMITH, Esq.
Of Madison County, N. Y.

BEFORE THE UNITED DOMESTIC MISS. SOCIETY.
New-York, May 12, 1826.

How thankful, Sir, should we be, to our Creator, for having called us into being, at this favoured age of the world? Of the past generations of men, there is not one of them all, which the Christian of the present day envies—not one of them all, in which he would prefer to have had his existence. The page of history may disclose some brighter, fairer spots to the eye of the scholar—it may kindle much higher the spirit of the soldier, than the times we live in—but the Christian can turn back to no beauties, no excellencies equal to those which he is graciously permitted to dwell in the midst of. There may have been more of the boasted "wisdom of man" in the world than there is now— but "the wisdom that cometh from above," and "which is profitable to direct in all things"—this wisdom, in whose blessed influences the Christian rejoices, has never before spread its illuminations so widely.

But, Sir, the unexampled moral advancement of our age is not to be wondered at. When I look at the energetic, unwearied, and expansive benevolence that distinguishes it, and which more than all things else, constitutes its praise and its glory, I rather wonder that this melioration is not greater —I rather wonder that such benevolence has not succeeded better in fashioning the character of our age, and in impressing upon it those lovely features, which, notwithstanding its stubbornness, it is beginning to assume.

Yes, Sir, we owe it all to Christian benevolence, under God, that the world is better and happier than it has been. It is the agency of this heaven-born spirit, pure as the holy cause it subserves, and earnest as the souls of men are precious, that is working this blessed change. It is under the agency of this spirit, that we see this simultaneous rising of all nations and kindreds and tongues, from the darkness and bondage of sin, to the light and liberty of the gospel. For Christian benevolence confines its mercies and benefits to no people and no place. The patriot exclaims, "my country, my whole country, and nothing but my country"—but Christian love encompasses the *world and the whole world*. The bounds of this love exclude no child of Adam, whatever the sun that burns upon him, or the tyranny that degrades, or the ignorance that brutalizes him. There is no region of the earth so dreary and desolate, but the compassions of this love have gone out upon it—none so loathsome and inhospitable where the "brethren of good will" refuse to carry their labors of love and to extend the triumphs of the cross.

Amongst the means, which Christian benevolence is employing in the great work of salvation, and these means are as various as are the wants and conditions of the human family, none are more prominent, more interesting or more effectual than missionary associations. We speak not to the disparagement of Bible Societies—who can?—nor of any of those schemes of charity, which God is blessing to the renovation of our world, when we call on Christians to give their especial aid to the cause of missions—to uphold and advance it with their prayers, their counsels and their substance. You may multiply copies of the Holy Scriptures indefinitely—you may spread them over the whole earth—but all experience teaches us, that unless you accompany them with the living apostle, they will remain "sealed books," neither read nor understood. You will indeed have furnished the weapon, but the arm that is to wield it will not be there. "How shall they believe in him whom they have not heard & how shall they hear without a preacher?" The preaching of the gospel, a means so humble and seemingly so inadequate to the great end in view, is, nevertheless, an appointed, and by far the mightiest agency, through which our gracious God has, in all ages of the world, accomplished the salvation of poor sinners. "For Christ," says the apostle, "sent me to preach the gospel."—"For it hath pleased God, by the foolishness of preaching, to save them that believe." But there remains a higher attestation to the importance of the means. Our blessed Lord was himself a "preacher of righteousness." He did himself, "preach good tidings unto the meek, and proclaim liberty to the captives."—And what is more to our argument, by the same conclusive authority are we commanded to "go into all the world, and preach the gospel to every creature." A duty so plain, so great, and so imperative—it would the more astonish us, that it has been deferred to our age, to begin a systematic and energetic discharge of it, but for the well known fact, that there are still large numbers of those professing obedience to Christ's words, who persist in neglecting, and even in disowning it. But sir, the time for fulfilling this last and departing injunction of our Saviour, has at length arrived; and though difficulties abound on every hand to prove and strengthen our faith, and, most of all, though we encounter opposition amongst those who should especially be our helpers, yet it is manifest, that God is with us, and that his blessing attends our marvellously successful efforts.

How much is due to Missionary Societies for what has already been done towards supplying perishing souls with the preached gospel, need not be told before this assembly, nor to any observers of the great good that is now accomplishing in the world. Are heralds of divine mercy scattering themselves in continually increasing numbers over the pagan nations? Are the good soldiers of Jesus Christ found warring in the distant and barren islands of the sea—in the habitations of cruelty, and in the dark and dismal corners of the earth?—these are all sent out by societies formed to aid the cause of Foreign Missions. And when we look into Christian lands, themselves, how much are Domestic Missionary societies doing there to build up "old wastes," and to plant new churches! It need not be decided, nor even considered, which class of missions has proved most successful. The claims of foreign missions on our patronage, are equally great with those of home missions. It is our conscious value of the immortal soul, that in either case, recognizes these claims—and through all the gradations of rank, from the cottage to the throne, and over all the varieties of moral culture, that lie between the Hottentot and the Englishman, this value remains unaltered and the same.

On this occasion, when we are met to celebrate the anniversary of the United Domestic Missionary Society, it becomes us to confine a few remarks to the objects and plans of the Society, as also to the success of its operations. It was to repair the desolations in our American Zion, and to lengthen her cords commensurately with our expanding population, that this association was formed. Its founders were moved to the enterprise by the blended impulses of piety and patriotism,—by the love of country, as well as the love of souls. They felt like Christians in it—they felt also like Americans. Whilst they mourned over the countless multitudes of unregenerate sinners, continually borne on the tide of time to the retributions of eternity, it added another sorrow to their hearts, that these multitudes were made up of their friends and countrymen—and whilst they would do something towards arresting this immeasurable destruction of the soul, they were not unmindful that they should in the same efforts be affording the surest protection to those civil and political blessings, which Heaven has graciously bestowed on us, but which we assuredly hold by the single tenure of our national virtue.

The means adopted by this Society, to accomplish the proposed good, are excellent in their nature, and fully approve themselves by their success. We do not scour the land with itinerant preachers—for with all our respect for the self-denying labours of these servants of Jesus, we are constrained to believe that wholesome impressions rarely abide in their transient wake. We do not scatter the good seed on unploughed ground, and straightway forsake it, to be mingled with the tares of the enemy—to take root as it may—or to come to naught; but we aim to confer more certain and permanent benefits. We believe, that it is the churches of Christ on earth, that maintain his religion, and that the prosperity, nay, the very life of these churches, consists in their enjoying the stated preaching of the gospel, the ordinances of God's house, and the numberless blessings of the pastoral relation. We believed moreover, that in acting on these views, and in doing what we can, to furnish the feeble flocks of our country with "overseers," we are conforming to the apostolic practice of "ordaining elders in every church."

Time forbids me to go into the particulars of our plans and operations. I need but add, that our endeavours have been blessed, and that our little funds have probably been as beneficially employed, as any equal amount of money ever was. When I say that we have been successful, it is not merely that I hear or imagine we have. My own eyes have witnessed many proofs of it. I live in a section of our country, which, as much as any other, is indebted to the heavenly charity of this institution. It abounds in feeble churches. You have heard the Macedonian cry, and gone over and helped them. Some of these churches began to exist on your bounty. All of them are sustained by it. Most of them are rapidly outgrowing the need of it,—and I do not mistake their justice and their gratitude, when I add, that all of them will ultimately repay you. Nay, more—the churches that stand in this relation to you, will, in time to come, prove the most liberal contributors to your treasury. How natural and peculiar will be their sympathy for that state of weakness and destitution from which they have themselves been so recently raised?—and how strong will be their desires, and how generous their efforts "to comfort others by that comfort wherewith they themselves are comforted?"

But, Sir, to cite the good which this Society has accomplished in its infant state, is to furnish but a poor illustration of the wide spread blessings, which its founders contemplated. They looked forward to the time when the field of their operations should become co-extensive with our nation—when in every part of it, the gospel should be preached to the poor—and when the spirit of emigration itself should not move swifter nor farther than the benevolence of this Society.

Sir, the prospect of so much good, and the Lord is evidently putting it into the hearts of his children to enable you to accomplish it—while it rejoices the christian, inspires the patriot with new hopes and new confidence. The efforts of this society to bring the citizens of our republic into the subjection of a good conscience, and under that "interior dominion of the soul," which our holy religion establishes, go infinitely further to preserve our liberties, than the nicest system of "checks and balances," which statesmen can devise. The churches of Christ, which you are already beginning to plant in our frontier settlements, will constitute a chain of posts, stronger, and more protective than any military cordon. The citizen-soldiers, such as you are clothing with "the whole armour of Christ," these are the mighty soldiers of OUR country's defence.—These form that great standing army on which this nation must ever rely for peace and security, at home,—and if danger shall again press us from abroad,—though the "enemy shall come like a flood," and our shores be darkened with his myriads—these, again, Sir,

"Are the virtuous men who'll rise the while,
And stand a wall of fire, around our much lov'd *land*."

AMERICAN BIBLE SOCIETY.

EXTRACT FROM THE SPEECH OF WILLIAM MAXWELL, ESQ. OF VIRGINIA,
At the late Anniversary.

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But, Mr. President, the Bible is not only "the cheap defence" of republics, it is also the great instrument of all their happiness. It is not only "the wall of fire about," but "the glory in the midst." Sir, "A commonwealth," says Milton, "ought to be but one huge Christian personage, one mighty growth and stature of an honest man, as big and compact in virtue as in body; for look," says he, "what the grounds and causes are of single happiness to one man, the same ye shall find them to a whole state." The Bible, then, sir, the Bible, which you have felt so dear and soothing to the single breast, shall be the spring and cause of all those moral movements that shall adorn the annals of our nation, through all the periods of our story. I am sorry that I have not time even to suggest them. But there is one of them so delightful that I cannot let it escape me. Mr. President, there is an evil under the sun—and it is great, and it hangs in dark and gloomy folds over that far and fair state from which I come —an evil, sir, which you know and we feel. I will not so much as name it among you. But the Bible shall destroy it, gradually, safely, most happily, and for ever. Yes, the Bible shall destroy it from under the heavens; for, though some learned clerks have discovered that this good book of ours approves and sanctions slavery, I protest, sir, as often as I have read it, I never came across a single sentence in it that looks that way. No, sir, but the spirit of the Bible is the spirit of liberty —and it *proclaims liberty to the captive, and the opening of the prison to them that are bound*. And it shall put away in God's good time, the whole of that sable evil from our land—as you have seen the sun, rising in his strength, dissolve, and dissipate into thin air, that envious cloud that has gathered, I know not how, so maliciously, over his face, to hide, if it had been possible, his glory from the world.

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And now, Mr. President, (for I will detain you no longer,) with such an object before us, and such views, feelings, and hopes about us, who can tell the value or extent of all our future toils? Sir, I am not a prophet, nor the son of a prophet: and I pretend to know no more about the matter than any plain man who reads his Bible as he ought to do, may know as well as I; but I can see plainly that our cause shall prevail, and that *the word of God shall have free course, and be glorified* by our hands, and more and more and more hereafter. And I can see it now radiating from this house, as it were, and running very swiftly, like light, as indeed it is, through all the earth. And there, I see, it passes along through all our country, our cities, our villages, over mountains and plains, along our vallies, through our western wilds, and places without names, diffusing the principles of love and harmony among all the "numbers without number," of our free and happy people. It passes through South America, (whence we have heard those grateful tidings this morning,) where nations have been born in a day, healing the wounds of war, and soothing all the elements of discord into peace. It shall cross the ocean. It shall beam more brightly over Britain. It shall pass through France—through Spain, melting the bars of her inquisition. It shall cross the Alps. It shall visit Greece—ancient, beautiful Greece—and set her free. And liberated, not now by the vain decree of a Roman senate, insulting her sensibility;—but by the Word of God, you shall see her, Mr. President, you shall see her come back again to the circle of nations, and sit down among us, with her own poetic garland on her brow, and our Bible in her hand. And that turbann'd Turkey, sir,—she shall not be—she shall not live to mock our Christianity by her vile apery, her prophet and her koran,—the Bible shall destroy her—and you shall not find her in all Europe, if any where. And Russia, poor fallen Russia! A little light broke in upon her in her dungeon; a faint but lovely ray; but it is gone—extinguished by one—yet no, it shall return again—for though Tyranny in her folly did once forge fetters for the waves, does she dream in her infatuation that she can chain the light? It shall pass through Persia, China, all the realms of Asia. It shall gild even Africa—in her shadow of death. It shall pass thro' the whole earth; for 'the field is the world.' Yes, Mr. President, here at this verge of the creation, and only here, is the end of our toils! And the word of God shall be read, as well as preached through all the world. It shall be diffused like the air that we breathe, and the light that we enjoy;—and our Society, sir, like that faith that formed, and that cheers it, shall be destroyed only by its success; but its charity shall live forever.

THE SABBATH.

The following is from the Baltimore Morning Chronicle:—

There is something peculiarly soothing and delightful to reflect, that our great and adorable Creator has allotted six days of labor, and one of rest; to think, that on the Sabbath we have bid adieu to the cares, the troubles, the anxieties, the perplexities of the week, and are allowed to enter into the temple of God, to hear the sound of Gospel salvation. We are then reminded that the rest of our Sabbath is only preliminary to the rest of that eternal Sabbath, that hereafter awaits the people of God, who rest from this world and all its vain pursuits; rest from the cravings of ambition—the dull, ceaseless, monotonous concerns of this world where hope sickens into disappointment, and where joy is but the harbinger of sorrow. To the child of affliction and despondency, how soothing are the first beams of light that usher in the Sabbath morning! The poorest man on this day feels his own dignity—he feels that he is rapidly journeying on to another state of existence, where the proudest monarch on earth would rejoice to exchange his crown for that which awaits the humblest and most despised sons of pious poverty. The Saviour of the world was the friend of the poor man. Burns, beautifully expresses this idea—

"*How HE who bore in heaven the second name,*
Had not on earth whereon to lay his head."

What a consolation is this to the poor, that they have such a friend, at a time when the grave shall have heaped its mould on our vain presumption, and death shall have imposed his silent law on the bustle, the noise and the tumult, occasioned by those transitory beings on earth styled Monarchs and Emperors! They are but the monarchs and potentates of a day, whereas this poor man, this "Lazarus," is a monarch for eternity. He is a monarch whose crown will glitter with undecaying radiance, when yonder sun will be blotted from creation. The Sabbath reminds the poor man of his native inherent dignity, and it is astonishing that we find so many of this class absenting themselves on this day from the service of the living God. Instead of lending a willing ear to such exhilirating, such heart consoling truths, they are too prone to forget their own dignity, to turn their backs upon the temple where they are reminded of such glorious tidings. The Sabbath, we repeat, is the pride—ought to be the jubilee of every poor man. What rewards and promises had Alexander of Russia?—what has George IV. of England, to give in comparison with these? Nothing, literally and substantially nothing! George, at the hour of his proclamation as king, trembles before a monarch more powerful than himself—the emperor of dust and ashes. Death—at the very moment when his terrestrial crown twinkles upon his temples, shakes his dart, and this earthly idol, this favorite of millions, this compound of dust and ashes, trembles upon his throne—trembles at the moment while his brows are encircled by the diadem of royalty!

The Sabbath reminds us that death, so far from being the extinction of life, is but the hour when the spirit is born for the skies; when it shakes off our mortal and mouldering dust, and soars to its proper region—to the society of saints and angels, and to the spirits of just men rendered perfect. And yet there are most of our species who deem such privileges beneath their notice, objects not worth their ambition, and who had rather indulge in low, sordid, and transitory pleasures of the day, than to behold a glimpse of the gates of Heaven, and to follow the angel of mercy, who flies before, and beckons them to the Paradise of God.

DIVINE GOODNESS.

The divine benevolence furnishes a topic of which mankind make very free use in their moral and religious speculations. It is often very vaguely understood, and still more loosely defined. Hence we seldom find two philosophers or two Christians who employ the terms with precisely the same signification. One man discovers the goodness of God in the law as well as in the Gospel, while another perceives it only in the latter. The former sees benevolence in the threatnings as well as in the promises of the divine word—the latter can distinguish nothing like goodness in any thing that will give distress to any sensitive being. One preacher will tell us that God acts upon the principle of universal benevolence, when he punishes the guilty as well as when he rewards the innocent or meritorious. Another insists upon a distinction between justice and benevolence, as though no part of the Divine goodness consisted in maintaining the purity of those rules which have been established for the highest benefit of the Universe.

The goodness of God, we are often told, consists in a disposition to make all his creatures happy. This definition, however, is to be taken only with certain limitations.—Goodness, when considered as an attribute of the Almighty, is not a single abstract disposition to produce happiness, irrespective of character or behaviour; but a disposition to render intelligent beings happy in a particular way, that shall correspond with their own best interests and the Divine glory. None but the good, the honest, the faithful, can be rendered happy by God.—The Divine power therefore to produce happiness may properly be said to be limited by the sole terms on which moral agents can be happy. Omnipotence cannot give peace to the wicked—for to them there is no peace, 'saith my God'—*Col. Star.*

HARMONY OF THE SCRIPTURES.

It has been adduced, as one internal evidence of the divine origin of the scriptures, that there is no contradiction among the writers, as to doctrines and precepts, notwithstanding they wrote at far distant periods, and in very different circumstances. This harmony is hard to account for, without admitting inspiration. There is a tho't connected with this subject, which, if it does not prove their inspiration, proves their humility,—their sincerity,—and sets them far above other teachers of former times. They never carp at their predecessors, nor aim, by impeaching the writings of their fellow-teachers, to gain reputation for their own. The only instance, we recollect, which even seems to resemble a reproof, is the remark of Peter in reference to the writings of Paul,—"in which are some things hard to be understood." But this remark is attended with a friendly commendation—is merely a caution—did not flow from a desire to depreciate his "beloved brother"—and refers, probably, to the subjects of which Paul treats—subjects, vast, intricate, and liable, by "unstable men," to be perverted.

The conduct of these writers is widely different from that of other authors, on kindred subjects. The latter seem to feel as if their own reputation could be founded only on the ruins of the reputation of those who have already treated on the same subject. At any rate, to obtain celebrity, they must either overturn old systems, or form new ones, varying from the old. Hence, one source of the endless change of theories and the numerous sects in religion and philosophy. 'Aristotle,' says Lord Verulam, 'after the manner of Ottoman princes, thought his throne could not be secure, unless he killed all his brethren.' Another author charges him 'with detracting from all philosophers, that he might derive that glory to himself, of which he robbed them.' How different the spirit manifested by the authors whose writings compose the sacred volume! Regardless of fame; above the operations of pride of intellect, they evidently acted on the motto, 'He that glorieth, let him glory in the Lord.' Which spirit is the most amiable—which the most Christian, is easily decided;—but is it as easy to imitate the one as the other?

[*Conn. Obs.*

Calvinism.—"That religion which makes the best citizen, is the best religion for society."—This is the remark of one who inveighs bitterly against Calvanism. Let the Edinburgh Reviewers, who will not be suspected of any very strong prejudices in favor of Calvinism, decide its merit by the above standard.

"Predestination, or doctrines much inclining towards it, have, on the whole, prevailed in the Christian Churches of the west since the days of Augustine and Aquinas. Who were the first formidable opponents of these doctrines in the Church of Rome? *The Jesuits; the contrivers of courtly casuistry, and the founders of lax morality.* Who in the church inclined to the stern theology of Augustine? *The Jansenists; the teachers and the models of austere manners.*—What are we to think of the morality of Calvinistic nations, especially of the most numerous classes of them, who seem, beyond all other men, to be most zealously attached to their religion, and most deeply penetrated with its spirit?—Here, if any where, we have a practical and decisive test of the moral influence of a belief in necessarian opinions. In Protestant Switzerland, in Holland, in Scotland, among the English Nonconformists, and the Protestants of the north of Ireland,—in the New England states, Calvinism long was the prevalent faith, and is probably still the faith of a considerable majority.—Their moral education was at least completed, and their collective character formed, during the prevalence of Calvinistic opinions. *Yet where are communities to be found of a more pure and active virtue? These are striking facts.*"

Singular Case.—At a recent meeting of the London Hibernian Society, the Rev. E. Irving, Minister of the Caledonian Church, after some observations on the nature of the Society, concluded thus:—"To use the language of the Apostle, silver and gold have I none, but all that I have I give unto thee. My Lord, I beg to present you with a valuable relic, a gold watch, which belonged to my late brother, and I beg you will keep it in pledge; and whenever the sale of a work I have lately published shall put me in possession of the means, I will certainly redeem it."—He then laid on the table a handsome gold watch. The Chairman requested he would take it back again, and repeatedly offered it to him, but he refused, and said that so great an interest did he feel in the welfare of the Society, that no power on earth should induce him to accept it. This extraordinary scene excited a considerable sensation in the meeting.

[*N. Y. Spec.*

Inquire every night, as you are going to bed, wherein you have been negligent, what sin you have committed, and wherein you have denied yourself.

Religious Intelligence.

The following items are from an abstract of religious intelligence from the Missionary Herald for July, as published in the Recorder and Telegraph:—

BOMBAY.

A communication from Mr. Hall to the Corresponding Secretary, contains an extract of a letter which he had just received, giving an account of the hopeful conversion of a Pundit, in consequence of reading the Gospels of Mark and Luke while ill of a fever at Kittoor. The Pundit, in a long conversation with the gentleman who wrote it, spoke of the "books" as having "made him quite miserable, convincing him of the delusions in which he had been living, worshipping stocks and stones.

"This he said with every apparent degree of sincerity. He declared his resolution to renounce the worship of the impure deities, Vishnu, Seva, &c. and to embrace that of Jesus. My heart was rejoiced to hear this. I trust his heart is under the workings of the spirit. He has for some time been a favorite with me, from his zealous and conscientious discharge of the duties of the school. Since the time he first spake on the subject to me, he has been very assiduous in reading tracts, and conversing on the subject, and his eagerness increases, rather than diminishes. I have great hopes of him; but the Hindoo character is so deceitful, that I must hope with trembling. On our leaving Vengorla, he got two months leave to go to his house. I expect him in another month, and hope to find him unaltered---that is, retrogadely."

Our hopes, adds Mr. Hall, are often revived by reflecting, that we have distributed more than 100,000 Christian books; and that hundreds of them, widely dispersed, may have been read with attention and concern; that a still greater number of the heathen have heard something of Christ, and his great salvation, from our lips; and that the truth of God thus disseminated, may, through the Spirit, be now working in the hearts of many, a preparation to receive the truth as it is in Jesus.

SANDWICH ISLANDS.

A joint letter from the missionaries at the Sandwich Islands, dated Oahu, October 15, 1825, says, "In writing to you, by the present opportunity, we might easily fill our pages with cheering accounts of what the Lord has done and is doing, to give success to missionary operations in these islands, which, though not equal to our desires, exceeds what were deemed reasonable expectations. He seems to have enlisted most of the chiefs in the cause of reformation, and inclined the hearts of thousands of the people to attend to instruction, hundreds of whom have committed entirely to memory our Evangelical Catechism, published in June.

He has enabled us to print and distribute since April last, 16,000 copies of our Elementary Lessons, nearly all of which are now used in the schools. From this fact, we conclude, that nearly that number are under regular instruction in the different islands, though we regret that a considerable part of these, and multitudes of others who are ready to learn, cannot yet be furnished with competent instructors. At all the stations preaching is regularly maintained, and all the congregations have been recently enlarged.

Our congregation at Honororu has increased to about 3,000, and about that number of men are now erecting a temporary thatched chapel, sufficiently large for the accommodation of from 4000 to 6000 hearers. In the mean time we worship in an open area, between the tomb of the late king and queen, and the mansion house occupied by the young king. Thus the altar of the Lord appears to be erected "between the living and the dead."

From another part of the Journal, it appears that several of the missionaries have suffered severely from ill health. "Mrs. Whitney continues to suffer from dropsical symptoms, and most of the females of the mission suffer materially from debility.---- Mrs. Bingham and Mrs. Stewart are both confined to their couches, as Mrs. Richards has been a considerable portion of the last eight months. Mrs. Bingham has for some months exhibited more symptoms of an impaired constitution than at any former period, since she left America. Having for some weeks been denied the privilege of joining with the other sisters, in attending the native female prayer-meeting at this place, about fifteen days since she felt a strong desire, and made some exertion to take her part again with them, but was in the evening succeeding taken very ill, and has not since been able to set her foot on the floor—nor can she expect a very speedy recovery. Mrs. Blatchley, also, is quite unwell, and very liable by a little exertion to be laid aside. Mrs. Bishop has been considerably ill since June, and Mrs. Thurston and Mrs. Loomis do not enjoy good health. Mr. Bishop was attacked about two months since with a fever, and is now just recovering from a relapse."

Mr. and Mrs. Stewart embarked for London on the 17th October, where they arrived in the month of April. They are expected in this country daily. The Editor of the Herald considers the illness of the missionaries as chiefly resulting from their exposures and privations, and the severity of their labors, and not attributable to the climate.

MALTA.

Under date of January 21st, Mr. Temple states, that *five* individuals in Malta have recently left the Roman Catholic church, and become Protestants.

We must not, however, he remarks, confound Protestantism with piety. We know too well, that *all* Protestants are not pious. But it is a great step for any one, in this superstitious place, to leave the Romish superstitions and embrace the Protestant faith, even in name.

Since the establishment of the American press at Malta, about 2,048,000 pages of Tracts, in the Modern Greek, have been there printed; and 474,000 pages in the Italian language; making in the whole, about 2,522,000 pages of valuable religious tracts, made ready to pour light into thousands of darkened minds. Most of these have been circulated in numerous directions, and have travelled to remote places.

These, it should be remembered, have been prepared with great labor—have been printed under many disadvantages, for want of a skilful printer—and their circulation has required much effort and care. With two missionaries on the spot, the labor will be divided, and facilities multiplied; and a competent printer has engaged to leave this country for Malta, by leave of Providence, in the autumn: from which time, with the blessing of Heaven, the operation of the press will be accelerated.

The Rev. Mr. Jowett, the well known author of Researches in the Mediterranean, in a late letter to the Assistant Secretary of the Board, mentions the arrival at Malta of a German printer, and of two German missionaries, one of them married. Two other married missionaries and one unmarried, were daily expected from the Continent. The printer is to remain at Malta. With respect to the rest, Mr. Jowett says:—

When they all meet, they will probably take the earliest opportunity for Egypt. Two of them will look, and one day, we hope, *move* towards Abyssinia.

LONDON RELIGIOUS TRACT SOCIETY.

The twenty-seventh anniversary of this institution was celebrated on the 22d of May last. The report contains a great number of facts of the most interesting character; to some of which we give a place in our columns.

The issues of the society's publications, during the last year, exceeded in value those of the preceding by nearly $9000. The total amount issued from the Depository, since the organization of the society, exceeds *eighty millions*, excluding those published in foreign countries at its expense, which amount to many additional millions. The numerical issues of their publications progressively increase with each succeeding year. The new ones for the last year have amounted to one hundred and seventeen. Twenty-two new auxiliaries have been recognized during the same time. The society has received donations in that period amounting to about $10,000, being upwards of eleven hundred dollars more than in the preceding year.

Of the Tracts, &c. circulated in England, 75,650 have been distributed in the courts and alleys of London. The Christian Instruction Society has received 31,950, and the committee for the Houseless Poor 7,740. The Sailors, Watermen and Bargemen, have received 26,000 of the publications of the society. They have also been scattered about over every other quarter of the globe. The report notices the success of the cause in very many countries. In China their publications are found of the greatest assistance to the Missionaries, and have proved acceptable to the natives. At Bombay, the American Missionaries have circulated more than 11,000 Tracts, and the committee of this society, highly approving of their zeal and judgment, have sent them 4,000 English Tracts from their own Depository. The grants to India and Ceylon have exceeded $1,800. The Jaffna Society has circulated 6,400 Tamul, Dutch and Portuguese Tracts during the year. In about one year there was distributed, either in Malacca, or on board vessels in the harbor, or sent to the countries and islands around, 14,000 Tracts, translated by Dr. Morrison; besides several hundreds of a magazine published monthly at Batavia, and about 25,000 sheet Tracts, one of which is issued every fortnight. A report of the Secretary of a society in Calcutta says, many thousands of Tracts have been distributed and received with avidity by the natives, some of whom travel two, four and six miles to obtain them. A grant of 24,000 English Tracts has lately been forwarded to them. In Spanish America various grants of Spanish Tracts have been made. More than 16,000 have been forwarded to Mexico, Honduras, Rio de la Plata, Peru and Buenos Ayres. Tracts have been circulated in the Russian Empire to a considerable extent. A society is about being formed at Moscow. The Berlin Society, in Prussia, has circulated upwards of a million of Tracts.—*N. Y. Chron.*

SUNDAY SCHOOLS.

The following Resolutions were passed at a meeting of the General Association of Connecticut, at Stamford, June 20, 1826:—

1. *Resolved*, That this Association highly approve of the object of the Connecticut Sunday School Union, and of the measures adopted to carry that object into effect.

2. *Resolved*, That the Association earnestly recommend the establishment of Sabbath Schools and the formation of Sabbath School Societies, auxiliary to the Union, in every church and society in our connection, as one of the most effectual means of promoting the truth and perpetuating our religious institutions, and that this body recommend to all ministers in our connection, to use their influence to carry the design of this resolution into effect.

3. *Resolved*, That in the opinion of this body, Sabbath School Libraries are an important part of the system of Sabbath School instruction, and that it is desirable a Library should be instituted in connection with every Sabbath School in the state. A true copy from the minutes.

Attest, T. PUNDERSON, } Scribes.
E. GOODMAN, }

PRESENTMENT.

The following Presentment by the Grand Jury of Wake county, North Carolina, deserves to be attentively read and thoroughly considered by the inhabitants of every county throughout these twenty-four United States. We take it from the Raleigh Register.—*Fam. Vis.*

"The undersigned, the Grand Jury for the county of Wake, May 10th, 1826, having discharged the ordinary duties devolving upon them, cannot separate before they can present to their fellow citizens, for their support and encouragement, the system of Sunday school instruction which is about to be tendered to the inhabitants of our county.

"It often becomes the painful duty of Grand Jurors, as guardians of the peace of the county, to present for the animadversion of the court, those who have offended against the laws of the country—and this for the purpose of suppressing vice and encouraging virtue. Among those who have thus become subjects for punishment, the larger portion will be found to consist of youth, brought up in ignorance, and trained up in immorality—youth, whose early education has been entirely overlooked, and whose habits have been utterly neglected. The design of Sunday schools, is to remedy this great and growing evil. They have for their object the gratuitous instruction of the young and ignorant—the children of the indigent as well as of the wealthy, so that they may read for themselves, and thus be better able to understand those great truths, the knowledge and practice of which minister to man's present welfare and future eternal peace.

"The publications of the present day, assure us of a fact, which should be deeply impressed on every parent's heart and awaken the interest of every lover of his country. It is this—among the thousands of children and youth taught in the numerous Sunday schools in our own and in other countries, few, if any, have ever been arraigned before a court of justice for crime—especially for crimes of any magnitude. This single fact speaks volumes in favour of that system, which to us appears so eminently calculated to diffuse throughout the community at large, those virtuous principles and habits which have ever been found the safeguard of republican institutions. Under these impressions, they do earnestly recommend to their fellow citizens of the county to encourage and cherish these institutions, and to aid by their influence those who may be engaged in this useful and laudable work. And they earnestly hope, that by these means, the time may soon come when the children and youth of every neighbourhood shall be taught to read, and their daily habits become such as to present to our country the promise of a better generation than she has hitherto witnessed."

At a meeting of the Baptist Board for Foreign Missions, held in Boston on the 1st inst. Rev. Lucius Bolles, D. D. of Salem, was appointed Corresponding Secretary of the Board, and was requested to give his undivided attention to the concerns of the Baptist Missions. The Church and Society in Salem, to whom he ministers, have consented to the arrangement.—*Ch. Watch.*

A Society was organized by the Episcopalians of Hartford, the past week, Auxiliary to one in Philadelphia, whose object is to send Missionaries to the destitute parts of the United States. The subscription, we are told, was very liberal.—*Conn. Obs.*

WEST INDIES.

The following extract of a letter, dated Barbadoes, February 13, 1826, will sufficiently evince the enmity of the Planters, or at least certain of them, against the cause of missions.

"Accounts were received yesterday, of Mr. Raymer, a Methodist, I believe, arriving at St. Vincent's, upon his way to this island. It is said that he brings with him credentials and protection from Lord Bathurst, and that the government here, is instructed to afford him security, civil and military, upon his landing, his rebuilding the chapel, and during his residence, and the performance of his duties here. On the other hand, if expressions are indications of the temper, there appears a determined and obstinate intention of the inhabitants to prevent it. It is therefore to be supposed that there will be a great deal of disturbance; the inhabitants seem determined that no missionary, especially of the class mentioned, shall be allowed to remain quietly."

Revivals.

We continue to receive interesting accounts of revivals from different parts of our country. The churches in New England have been highly favored during a few months past; particularly in Maine, New-Hampshire and Vermont.

Revivals continue in this region to a considerable extent. *Herkimer* and *Frankfort* still enjoy the blessings of a merciful God, in the quickening of saints; and in the conversion of souls. On Monday the 10th inst. a Presbyterian Church was organized at Frankfort, consisting of 18 members.—It is to be styled the "Presbyterian Church of Frankfort and German Flatts."

At *Madison* upwards of 40 were propounded for admission to the church on last Sabbath.

At *Camden*, the work is still going on. A letter from a correspondent in that town, dated July 12th, says, "Last Sabbath, 126 were admitted to the Presbyterian Church, as the first fruits of the revival. 140 have been examined—41 of this number were baptized. About 230 are hoping that they have been born again. Two cases of conversion occurred last week. Christians are still earnestly praying for the remnant."

The Montrose Christian Magazine, says:

"The revival in this town continues to spread. 22 in all have been added to the Baptist church by baptism, five by letter, two restored, and some more are candidates for baptism, and many under deep impressions, and enquiring "what they shall do." The Presbyterian church and society are beginning to share in this mercy."

A letter from Brookhaven, Long-Island, states that there has been a refreshing season, for six months past, in Patchague and Old Man's. Many of all classes have been hopefully brought to the knowledge of the truth.

WESTERN RECORDER.

UTICA: TUESDAY, JULY 18, 1826.

Fourth of July.—The anniversary of our Independence has been celebrated this year, more generally than usual; and it affords us no small degree of pleasure, to notice that in various parts of our country the celebration was observed in a religious manner. The christian has often been compelled to mourn bitterly over the unhallowed ceremonies which characterize the anniversary of our nation's birth; but there is a prospect that the false expressions of joy, as exhibited in political assemblies and bacchanalian revelries, shall be exchanged for the more rational and sanctified adoration of the heart. It was the arm of the Lord that redeemed us from captivity; and before Him should our joy be expressed, and to Him our thanks rendered, in a manner which will accord with the precepts of His word,—on which, alone, our nation's liberty can securely rest.

Our citizens, too, we are happy to find, are disposed to throw in their mite, as a thank-offering, for the relief of that portion of our citizens who have never yet tasted the cup of freedom; but are still drinking the bitter draught of slavery to the very dregs. Collections were made in various places for the American Colonization Society, and we hope the example which has been made by a few will be more extensively imitated, till every free-born son of America shall be willing to contribute something for the relief of our unhappy and oppressed fellow-creatures of the south.

Death of Mr. Adams & Mr. Jefferson.—In a postscript to the last Recorder, we mentioned the death of these distinguished statesmen. The following brief account of their decease is copied from the New-York Observer:—

"Mr. Jefferson died at Monticello at ten minutes before one o'clock, in the afternoon of July 4th, in the 84th year of his age. He was confined to his bed little more than a week, tho' the disease of which he died, (diarrhoea,) had been of long continuance. His death was hourly expected for several days: he was sensible of its approach, and prescribed the mode of his own interment. He expressed a strong desire, in which he was gratified, that his life should be prolonged to the fourth. He was buried on the following day, without any procession, in compliance with his own request, though multitudes assembled at the burying-place at Monticello to see him interred.

"Mr. Adams died at Quincy about 6 o'clock in the evening of July 4th, in the 92d year of his age. He arose that morning in his usual health and spirits, but about noon began rapidly to fail. The servant who attended him asked, "Do you know, Sir, what day it is?" He replied, "Oh yes! it is the glorious 4th of July—God bless it—God bless you all." A friend requested of him a sentiment for a toast at the dinner in the afternoon. He said, "I will give you 'Independence forever!'" This was within an hour of his dissolution, and these were the last words which he spake. His funeral was attended on the Friday following, from the church, by a concourse of citizens, and a discourse was delivered by the Rev. Mr. Whitney, from 1st Chronicles, xxix. 28.—"He died in a good old age, full of days, riches and honor."

The Secretaries of War and the Navy, have directed that funeral honors be paid to the memory of Mr. Adams and Mr. Jefferson, at all the military and naval stations in the United States, and that the officers of the army and navy wear crape on the left arm, by way of mourning, for six months.

WESTERN DOMESTIC MISSIONARY SOCIETY.

A circular having been issued, inviting the different Presbyteries to appoint Delegates to attend a Convention at Utica, the 8th of March, 1826, to consider whether some arrangements could not be made, to render more useful and efficient the operations of Domestic Missions—the Convention met accordingly, and after some deliberation, adjourned to meet on the 7th June.

June 7th, 1826.

The Convention met agreeably to adjournment.

The Rev. Hezekiah N. Woodruff was called to the chair, and the Rev. George S. Boardman was appointed Secretary.

PRESENT.

Delegates from the Oneida Presbytery.

Rev. John Frost, Rev. James Eells, Rev. Samuel C. Aikin.

From Presb'y of Onondaga.

Rev. H. N Woodruff, Rev. Hutchins Taylor.

From Presb'y of Otsego.

Rev. Cyrus Downs, Rev. Aaron Putnam.

From Presb'y of St Lawrence.

Rev. John Sessions, Rev. Geo. S. Boardman.

From Presb'y of Oswego.

Rev. Oliver Ayres, Rev. David R. Dixon.

From Oneida Association.

Rev. Silas Parsons, Rev. Ralph Robinson.

From Union Association.

Rev. C. C. Avery, Mr. Nathaniel Waldron.

From Union Dom. Miss. Soc'y of Schoharie co.

Rev. John F. Schermerhorn.

Rev. Adams W. Platt, Rutland,
" Abijah Crane, Westmoreland,
" James Southworth, Bridgewater,
" Israel Brainerd, Verona,
" Oliver Wetmore, Trenton,
" Eleazer F. Barrows, Pompey,
" Miles P. Squier, Utica,
" Robert Everett, do.
" S. W. Brace, do.
" Noah Coe, New-Hartford,
" Nathaniel Latham, Hamilton,
" Horatio Foote, Kingston, U. C.
" Ornam Eastman, Amherst, Mass.
" Benj. I. Lane, Augusta,
" Evan Roberts, Steubén,
" John Monteith, Ham. College,
" Geo. W. Gale, Western,
" Lumund Wilcox, Denmark,
" Eli Burchard, Paris,
" Samuel Manning, Sherburne,
" Samuel Center, Herkimer,
" Henry Smith, Camden,
Mr. Henry McNeil, Paris,
" William Clarke, Utica,
" Samuel Stocking, do.
" Thomas Hastings, do.
" Abraham Varick, do.
" Jas. Van Rensselaer, Jun. do.
" Moses Bagg, do.
" J. W. Doolittle, do.
" John Bradish, do.
" Greene C. Bronson, Utica,
" Charles Hastings, do.
" William Sears, Frankfort,
" Charles Mosely, Whitesborough,
" John Doolittle, Litchfield,
" Asahel Hunt, Bridgwater,
" Phineas Robinson, Clinton,
" Philip Barnes, Vernon,
" Joseph A. Pepoon, Ohio,
Dr. Elnathan Judd, Paris.

The minutes of the Convention held in this place on the 8th of March last were read: After which prayer was offered to Almighty God, for his direction and blessing in transacting the business before the Convention.

After some discussion, the following resolution was unanimously adopted, viz:—

Resolved, That it is expedient to form a Domestic Missionary Society, for such parts of the western district, and the counties to the north, east and south of it, as may choose to unite in this object; and that the same be auxiliary to the American Home Missionary Society.

The following Constitution was then presented, and adopted by the Convention:—

CONSTITUTION.

Art. I. This Society shall be denominated "The Western Domestic Missionary Society, of the State of New-York, Auxiliary to the American Home Missionary Society."

Art. II. The object of this Society shall be, to assist congregations that are unable to support the Gospel Ministry; and to send the gospel to the destitute settlements in the western districts of this State;—dividing them into convenient missionary districts, beginning with the counties of Delaware, Schoharie, Otsego, Herkimer and St. Lawrence; and including those west of them, so far as they may be disposed to unite with the Society.

Art. III. The Officers of this Society shall be, a President, six Vice Presidents, a Treasurer, an Auditor, a Corresponding Secretary, and 40 Directors, who shall be annually appointed by the Society; and who, together with the Directors for Life, shall constitute a Board, seven of whom shall be a Quorum, at any meeting regularly convened.

Art. IV. The Officers and Directors shall appoint an Executive Committee of Thirteen, including the Treasurer, the Corresponding Secretary, and the Recording Secretary, residing in the village of Utica and its vicinity, five of whom shall be a quorum, at every meeting regularly convened. This Committee shall have power to appoint its own meetings, form its rules of business, and fill any vacancies in its own number which may occur during the year; and to convene special meetings of the Board or Society; shall appoint missionaries, and instruct them as to the field and manner of their labors; shall have the disposal of the funds; shall create such agency or agencies for appointing missionaries and for other purposes, as the interests of the Institution may require; and shall make an annual report of their proceedings to the Society.

Art. V. Any person may become a member of this Society, by contributing annually to its funds any amount, not less than one dollar. Thirty dollars paid at one time shall constitute a member for life; and one hundred dollars paid at one time shall constitute a director for life; and any person on the payment of a sum, which, in addition to any previous contribution to the funds, shall amount to one hundred dollars, shall be a director for life. An Executor, on paying a legacy of two hundred and fifty dollars to the funds of this Society, shall be a Member for Life; and the payment of a legacy of one thousand dollars, shall constitute him a Director for Life.

Art. VI. The Treasurer shall give bonds annually to such amount as the Executive Committee shall think proper.

Art. VII. Any other local Domestic Missionary Society, formed, or that shall be formed, in the counties or different sections of the state, embraced in the limits mentioned in the 2d Article of the Constitution, which shall pay over its funds into the Treasury of this Society, shall be entitled to a missionary or missionaries to labor in such field as it may designate; at least, to the amount of its contributions, provided such designation be made at the time of payment.

Art. VIII. Any congregation which shall pay into the Treasury of this Society the sum of one hundred dollars annually, shall have the privilege of designating, at the time of paying the same, from year to year, the particular destitute field of this Society's labours on which it shall be expended. Any individual paying annually one hundred dollars, shall have the same privilege.

Art. IX. The Officers of all auxiliary Societies shall be ex-officio Directors; and annual contributors to their funds shall be members of this Society.

Art. X. All surplus funds shall be paid over by the Executive Committee into the Treasury of the American Home Missionary Society.

Art. XI. This Society shall meet annually in such place as the Executive Committee shall appoint from year to year, on the first Thursday of May.

Art. XII. No alteration shall be made in this Constitution without a vote of two-thirds of the members present at an annual meeting; nor unless the same shall have been proposed at a previous annual meeting, or recommended by the Executive Committee.

The following gentlemen were elected officers for the ensuing year:—

President,
Henry Huntington, Esq. Rome.
Vice Presidents,
Rev. James Richards, D. D. Auburn,
James Wadsworth, Esq. Geneseo,
John Ingold, Esq. Schoharie,
Jacob S. Otto, Esq. Batavia,
Levi Beebee, Esq. Hartwick,
John Fine, Esq. Ogdensburgh,
Treasurer,
Samuel Stocking, Utica.
Auditor,
J. W. Doolittle, Utica.
Corresponding Secretary,
Rev. John F. Schermerhorn, Middleburgh.
Directors,
Rev. Henry Davis, D. D. Clinton,
Gerrit Smith, Esq. Peterboro,
Nath'l W. Howell, Esq. Canandaigua,
Josiah Bissell, Rochester,
Augustus Porter, Esq. Niagara,
Hiram Pratt, Esq. Buffalo,
Rev. Henry Dwight, Geneva,
Rev. D. C. Lansing, Auburn,
Horace Hills, Esq. do
Rev. William Wisner, Ithaca,
Rev. Eleazar S. Barrows, Pompey,
Rev. John Brown, Cazenovia,
Thomas R. Gold, Esq. Whitesboro,
Nathan Munro, Esq. Elbridge,
Joseph S. Fenton, Esq. Norwich,
Thomas Williams, Esq. Vernon,
Wheeler Barnes, Esq. Rome,
Henry McNiel, Esq. Paris,
Lauren Ford, Esq. Herkimer,
B. S. Walcott, Whitesboro',
Rev. James Eells, Westmoreland,

John Bradish, Esq. Utica,
Paul Abbott, Esq. Lowville,
G. C. Bronson, Esq. Utica,
Abram Varick, Esq. do
Geo. Fisher, Esq. Oswego,
Rev. Geo. S. Boardman, Watertown,
Rev. James Southworth, Bridgewater,
Charles Hastings, Utica,
William Clarke, do
James O. Morse, Esq. Cherry Valley,
Rev. John Smith. Cooperstown,
Rev. John Keep, Homer,
Jas. Van Rensselaer, Jr. Utica,
Spencer Kellogg, do
Alex. Seymour, do
Rev. Miles P. Squier, do
Edward Vernon, do
A. B. Johnson, do
D. W. Randall, New-Hartford,
Thos. G. Barnum, Herkimer.

June 8th, 1826

The Directors convened. Abraham Varick, Esq. took the chair, and Charles Hastings was chosen Secretary.

Present—Rev. James Southworth, Abm. Varick, Esq. G. C. Bronson, J. W. Doolittle, Rev. M. P. Squier. Wm. Clarke, Samuel Stocking, Ja's Van Rensselaer, John Bradish, Esq. Rev. James Eells, Rev. G. S. Boardman, and Charles Hastings.

The Directors immediately proceeded to the choice of an Executive Committee; and the following gentlemen were chosen:—

William Clarke, Esq. Apollos Cooper, Esq. John Bradish, Esq. Rev. Abijah Crane, Westmoreland, Greene C. Bronson, Esq. Rev. John Frost, Whitesboro', Alexander Seymour, Jesse W. Doolittle, Spencer Kellogg, Abraham Varick, Esq. and Charles Hastings.

The meeting then adjourned *sine die;* after which the Executive Committee met. and made choice of Charles Hastings, Recording Secretary.

An Address has been prepared by the executive committee, concerning the objects of the convention, which will be given in the next Recorder.

COMMUNICATION.

Mr. Hastings:

Firmly convinced that if the birth-day of our Nation's Independence, could become a day of praise and thanksgiving throughout the country, in the place of a political celebration, attended with its long train of evils, the salutary influence of the change of this day's observance would be glaringly manifest, in a few years, in the propensities and principles of our children, who are rising up to take the places of their fathers, and to practice their virtues or their vices; this is the reason why we desire that the following communication may receive a place in your columns.

SOLEMNIZATION

Of the Jubilee of American Liberty at Manlius.

The fiftieth anniversary of American Liberty was observed at Manlius, (Onondaga co.) in a manner characteristic of a Christian community. The dawn of this auspicious day was greeted at that place, by the ringing of the village bells. At 4 o'clock, A. M. the inhabitants repaired to their respective chapels, and offered the oblation of prayer and thanksgiving to the God of Christians, who remembered in mercy the pilgrims at Plymouth, delivered our forefathers from the thraldom of British oppression, and who has lavished in a rich profusion his choicest blessings upon us, their offspring.

At 11 o'clock, A. M. the several religious societies, imitating the example of Columbia's dismembered colonies in the hour of revolutionary danger, united as one man, and repaired to the Episcopal Church, where the following order of religious worship was observed, viz:

I. Music—46th Hymn, tune Old Hundred.
II. Declaration of Independence, accompanied with an Address, read by N. P. Randall, Esq.
III. Episcopal Church service, read by Rev. Mr. Bulkley.
IV. Music—Happy the Land.
V. Sermon, by Rev. R. Cushman, of Presbyterian Society.
VI. Music---Creation.
VII. Prayer by Rev. Mr. Woodruff.
VIII. Music—Strike the Cymbal.
IX. Benediction by Rev. Mr. Woodruff.

The music on this occasion was solemn and excellent. Mr. Randall's address, though brief, was patriotic and eloquent. The war-worn veterans of '76 present, were conducted back on the wings of fancy to the days of toil and danger, and, in a few moments, "*fought all their battles o'er again,*" conquered, and were free. In the sermon which was pronounced, the finger of God was so clearly traced in all the circumstances attending the early settlement of this continent; in the events of the Revolution, and in the present prosperity of the U. States, that when the speaker resumed his seat, the words of his text seemed to vibrate on every tongue, "*Surely hitherto hath the Lord helped us.*" In this discourse, the silver-headed soldier was directed to ascribe the brilliancy of his feats, and the glory of his success, not to his own strength and wisdom, but to the overruling agency of the God of battles. And whilst the chrystal tear, which the recital of his past achievements had forced into his eyes, yet trembled on his furrowed cheeks, he was feelingly reminded that this, his toil-earned land, is not his "abiding place;" but that Heaven is the Christian patriot's home, and that he soon must sleep in dull cold marble, with his brother patriots who have gone before him.

After the exercises at church were closed, the audience, like ancient Israel, dispersed and returned, "*each to his own possessions,*" and, surrounded by his family and his friends, partook of the plenty with which an indulgent Providence had crowned his board.

"No noisy neighbor enter'd here;
No intermeddling stranger near,
To spoil their heart-felt joys."

At 4 o'clock, P. M. all, as before, assembled in the Methodist Episcopal Church, and tendered their united offerings of gratitude to Him, who had permitted them to witness this jubilee of their Nation's Independence, and disposed them to celebrate it, by ascribing, with one heart and one voice, praise and thanksgiving to God, their common sovereign, and the great author of all blessings.

The unbroken silence which reigned through the village, after the performances of the day were closed, the smile of satisfaction which brightened the countenance of every person, the unity of feeling which prevailed, and the cordial gratulations of many strangers who had assembled from various surrounding towns, conspired to add increasing interest to the occasion, and seemed to testify that the "order of the day" had received the sanction of Heaven, and that, if generally adopted, its salutary influence would be manifested in the moral deportment and corrected principles of another generation, A SPECTATOR.

The editor of this paper acknowledges the receipt of the following donations to the American Colonization Society, being collections taken on the 4th inst.

Homer,	$30 00
Hampton Village,	15 00
Watertown,	23 00
West Hartwick, Otsego Co.	6 00
Utica, Welch Presbyterian Soc.	3 11
Marcellus, first Baptist society,	3 92

At Camden, the day was observed in a religious manner, and a collection of nine dollars taken for the Home Missionary Society.

WESTERN S. S. UNION.

The following subscriptions have been procured within a few weeks.

LIFE MEMBERS,

By the payment of ten dollars, or upwards.

Abraham Varick	$50 00
Samuel Stocking	50 00
Charles Stuart	20 00
William Walker	10 00
Geo. S. Wilson	10 00
Truman Parmele	10 00
Jno. Bradish	10 00
Luther Holbrook, *Whitesboro'*,	10 00
Charles Hastings	10 00
Charles C. Broadhead	10 00
Milton Brayton	10 00
Charles Morris	10 00
Philip Thurber	10 00
James Dana	10 00
J. W. Doolittle	10 00
Spencer Kellogg	10 00
Alexander Seymour	10 00
William J. Buck	10 00

Hamilton College.—The annual exhibition of the Junior Class, in this institution, takes place on Wednesday the 19th inst. (tomorrow,) at 2 o'clock, P. M. The exercises will consist of eulogies, colloquies, forensic disputes, and orations in several different languages.

"THE DEATH OF CHRIST."

This work, says the Recorder & Telegraph, is now before the public. It comprises the substance of several Sermons delivered in Park Street Church, Boston, near the beginning of the present year, by the Rev. S. Edwards Dwight: in 128 large 8vo pages. Text, Luke 23, 33—*And when they were come to the place which is called Calvary, there they crucified him.* The plan of the work is as follows:

1. A statement of the most important Facts connected with the death of Christ; such as—It was not the result of accident. It was the subject of prophecy. It was absolutely necessary. It has excited a very deep interest in the heavenly world. A similar degree of importance is attached to it by the writers of the sacred volume. Various titles were given to Christ with reference to his death, which are given to no other person. Those who died and went to heaven before his coming, for some reason or other, felt a deep personal interest in his death. Christ knew he was to suffer death. He did not die because he deserved death. His death, on his own part, was voluntary. It occurred very early after the commencement of his public ministry. The Sacramental Supper was instituted in commemoration of it. His sufferings were inconceivably intense and distressing. They were far more intense and distressing than those of mere crucifixion. Very remarkable events preceded, attended, and followed his death. The sufferings and death of the Cross, considered merely in themselves, and unconnected with their consequences, were a great evil. The death of Christ, in itself considered, was only calculated to prevent the progress of his religion.

2. A critical examination of the various forms of phraseology in the Scriptures by which his death is explained.

3. A comparison of the various Theories devised to account for his death, with the facts and forms of phraseology. The Theories thus examined, are 1. That the great end of Christ's death was to prove his sincerity. 2. That it was to set an example of fortitude. 3. That it was to perfect his obedience. 4. That it was to furnish a sign, or token, that God is willing to pardon the penitent. 5. That it was to prove the doctrine of the general resurrection. 6. That it was to prove the divine origin of the Scriptures, and the truth of his mission.

The doctrine of the Atonement is then stated, and compared with the facts above referred to, and with the scriptural explanations of Christ's death.

From this brief outline, it will be seen that all the previous investigation is finally brought to bear upon the doctrine of the Atonement. To illustrate and establish this doctrine, appears to have been the chief design of the work. With the facts recorded in Scripture, and the forms of phraseology there used, he shows that neither of the six Theories examined is consistent; while on supposition that the grand design of Christ's death was to lay an adequate foundation for the forgiveness and salvation of a world, all these facts and forms of phraseology are not only consistent, but otherwise inexplicable. The plan appears to us ingenious and excellent; nor can we say less of the manner of its execution. That part especially which relates to the different forms of phraseology, must have been the result of much labor and study; and though to common readers it may be less interesting than other parts of the work, the case will be otherwise with those who are willing to investigate. A large proportion of the work, however, is adapted to common minds; and will afford equal satisfaction to the theologian and the private Christian.

Political.

FOREIGN.

LATEST FROM BRAZIL.

The brig Sylph, arrived at Baltimore, in 39 days from Rio Janeiro, brings news to the 29th of May.

The most important news from Brazil, is the refusal of the Emperor Don Pedro to accept the crown of Portugal, which he is said to have done by proclamation. The intelligence of the death of his father had been brought by a Portuguese frigate, which we presume was intended to carry him to Europe. If the actual feelings and intentions of the Portuguese cabinet and the British ministry have been candidly confessed, in the measures they have taken on this subject, such a determination as this must produce a serious disappointment. It is said that he has conferred the kingdom on his daughter Maria de Gloria, whom he proposes to marry to his brother Don Miguel, and that he has given the Portuguese a free constitution. These measures would tend to confuse the designs and increase the difficulties of those who wish to maintain the existing system in Portugal.—*N. Y. Adv.*

La Plata.—The Cyane, which left Monte-Video on the 1st of May, brought to Rio Janeiro the latest news from La Plata. The officers stated, that just before they sailed, Admiral Brown attacked the flag-ship of the Brazilian squadron, the Maria de Gloria, and succeeded in cutting her to pieces, and killing 100 men and her commander, with very little loss to himself. The Brazilian fleet consisted of 35 sail, of all sorts; but the superior spirit and activity of their enemies have long been more than a match for them.—*ib.*

From Calcutta.—By the arrival of the ship Emerald, Captain Webb, at this port, from Calcutta, we learn, that the armistice concluded by the Burmese with the English, was a mere sham on the part of the former, to recruit and gain fresh strength; that the war was renewed and prosecuted at the latest dates from the scene of action, at the time of the departure of the Emerald, although the British forces had gained some advantages over the Burmese.—*Bost. Cou.*

The Persian Gulf.—This great sea, formerly of such commercial importance, although entirely neglected for the last century, is fast rising again into consequence, as the British are anxious to improve the trade of Bombay. Some time since, they began to drive off the pirates, by whom the gulf was infested, and who had little squadrons of vessels, and lived in fortified towns on the coast. They resisted powerfully, but were finally destroyed; and the Admiralty despatched two ships under the command of Capt. Maude, to explore the whole coast, with its harbors, shoals, and islands. In 1825, they had surveyed from Ras Mousondrem, at the entrance of the Gulf of Ormus to the islands; and at the beginning of the present year, they had reached the mouth of the Euphrates. In the elevated promontory, called by the ancients the Black Mountains, they discovered two deep harbors, where vessels may lie safe from the storms. These they named Elphinstone and Colville. Many volcanic eruptions were found among the islands, although none were previously known to exist in that part of the world; and new tracts of land, islands, &c. which were before entirely unknown. The formation of some of them indeed appears to be recent, as the lavas, scoriæ, &c. of which they are composed, at present almost entirely forbid all thoughts of cultivation.—*N. Y. Advertiser.*

At Lambeth, England, one person was killed, and twenty wounded by the falling of a roof (of iron.) The loss occasioned by the accident was four thousand pounds.

The first striking clock was made in Arabia, where the arithmetical figures were invented, and the first Encyclopedia prepared.

DOMESTIC.

The President of the United States, accompanied by his son, arrived at New York on Tuesday morning last, and left there at 3 o'clock the same afternoon, on his way to Quincy.—Having heard at Washington, of the increasing illness of his father, he immediately set out, in order, if possible, to receive his last breath. Before he arrived at Baltimore, he met the melancholy tidings of the day, and there saw a newspaper, containing the Boston account. His journey was continued, from impulses that do honour to the filial piety, which has alway shown in his conduct.

The venerable Charles Carroll, of Carrolton, is now the only surviving signer of the declaration of independence. The Baltimore Gazette, remarks, that he enjoys good health, and from his habits of regular exercise, and cheerful disposition, it is probable he will continue for several years, to bless and enjoy his domestic and friendly circles.

From the Buffalo Patriot, July 4.

Buffalo Harbour.—Twenty-two sail of lake vessels were collected in Buffalo creek, on Sunday last, including several of the largest class, with one steam-boat. Among them was one of about 50 tons burthen, which was built near Rochester, Monroe county, and arrived by way of the Erie canal! Her spars were on board, fitted for their places, and she is now preparing for the lake service. On her arrival at Lockport, she was found four inches wider than the locks, but by loading one side of her deck with grindstones, she was thrown down upon her side so as to pass in safety!

It is but a few weeks since boats built in Ohio, passed this place on their way to their destination upon the canal; and there is now a vessel in port from the upper lakes, which, after taking out her masts, is to pass through the Erie canal, to be ultimately employed in the trade of the North river. At the Detroit custom-house this vessel cleared for the port of New-York.

Surplus Water at Black Rock.—Mr. Bouck attended at Black Rock, on Tuesday of last week, to superintend the sale of the *water privileges* at the foot of the harbour at that place. The Gazette informs us, that no sale was effected, as the acting commissioner declared that his powers from the canal board, did not authorise him to sell at a less rent than $1200, subject to an annual augmentation of 12 per cent for 25 years, when the rent would amount to, and remain at $4800.—The sale is again postponed to the 22d August.

Singular Coincident.—In giving an account of the celebration at Poultney, Vt. the Editor of the Northern Spectator says—"When the Rev. Mr. Howard was reading the last ode, just as he pronounced the words, 'Now let God's thunder, &c. a tremendous peal of thunder suddenly burst forth, with great force and sublimity, and rolled away, towards our western hills—slowly and solemnly echoing from headland to headland, and muttering through the vales, until it died away upon the ear, like the surges of some distant sea. An unimaginable solemnity at this moment was visible upon every face, so singular and striking was the coincidence."

The Trustees of Wilmington College, Delaware, have unanimously elected the Rev. Henry Lyon Davis, D. D. late of Annapolis, Maryland, as principal of that Institution.

Desha.—At the June term of Harrison county court, held at Cynthiana, Kentucky, the case of Isaac B. Desha was called, but all the Jurors were rejected—they having formed or expressed an opinion as to the prisoner's guilt. A second effort to obtain a Jury on the next day was also unsuccessful, and the trial was abandoned for the term. No expectation is now entertained that he will ever again be tried in that county. This will in effect acquit him, or keep him a state prisoner, at an annual expense of three thousand dollars.—*Balt Pat.*

The annual commencement at Alleghany College, Meadville, Pa. was celebrated on the 3d May. There were four English Orations, 1 Latin, 1 Greek, 1 Hebrew, 1 German, 1 Spanish, and 1 French. Graduates 4. Two honorary degrees of A. M. and 4 of M. D.

Mr. Johnston Verplanck has sold out; and Mr. Charles King is now "sole editor and proprietor" of the New-York American.

LAZY INDIANS.

Travellers report the following to be a saying of the lazy Indians of Ceylon. "It is better to stand, than to walk: better to sit, than to stand: better to lie down, than to sit: better to sleep, than to be awake." How many lazy Sunday scholars might take this for their catechism? The richest sweets are all lost to the *drone* of indolence.

ORDINATIONS.

On the 28th ult. Mr. John W. Adams was ordained and installed Pastor over the 1st Presbyterian Church and Society in the village of Syracuse. Sermon by the Rev. James Richards, D. D. Professor of Didactic Theology in the Theol. Seminary, Auburn:—Rev. Hezekiah N. Woodruff presided, and gave the charge to the Pastor; and the Rev. Ralph Cushman gave the charge to the people.

On Wednesday, the 12th inst. Mr. Pindar Field, was ordained, at Madison, to the work of the gospel ministry, as an Evangelist, by the Oneida Association. Introductory prayer, by Rev. Mr. Hovey; Sermon, by Rev. Mr. Brace, of the Oneida Presbytery; Consecrating prayer, by Rev. Mr. Parsons; Charge, by Rev. Mr. Robinson; Right hand of fellowship, by Rev. Mr. Pierce; Concluding prayer, by Rev. Mr. Snow.

At South Boston, June 20th, 1826, by the Suffolk Association, Rev. *Aaron Picket* as an Evangelist.

DEATHS.

Died, at Canton, June 23, 1826, the venerable and pious Jeremiah Hallock, minister of the gospel in that place, aged 69.

Mr. Hallock was a burning and a shining light. He was one of the most distinguished godly men that Christ has raised up in the New England churches. As a minister of the gospel, he was mighty in the scriptures. His sermons were fraught with plain, evangelical truth; and they were delivered with all the tenderness and solemnity of a dying man preaching to dying men. When Mr. Hallock spoke—when he proclaimed the message of the Lord of Hosts, there was silence in the house of God All present must hear and feel. Many who have gone on to heaven before him, and many whom he has left in this vale of tears, recognize him as their spiritual father. Perhaps, no minister of the gospel since the apostle John, has been more universally beloved. As a christian, he was humble, holy and heavenly minded. From the day on which he dated his conversion, until his pilgrimage on earth was closed, he never slumbered nor slept. He felt and lived like one who knows he has a great work to perform, and an interest of immeasurable importance at stake, and not a moment to lose He saw the night of death approaching, and laboured while the day of life lasted. He conversed, he studied, he prayed, he visited, and he preached with the final judgment in view. With him religion was every thing. He died as he lived. He lived unto the Lord, and he died unto the Lord. His sun went down without a cloud. As the scenes of eternity were bursting upon his view, he said to one of his brethren, "Brother, I am far from having distressing doubts and fears. If I have not loved Christ, and Christ's things, I don't know what I have loved. I think I can say, that the gospel which I have attempted to preach for more than forty years, is now like an anchor in a storm." While in the agonies of death, his last prayer was, "O God, prepare me for, and take me to thyself. Through him who said—"*Lo, I am with you alway,*" grant me thy presence, even until death. O may I go penitent; go in faith; go in love to Jesus. O Lord, come and take me."—*Conn. Obs.*

On Sunday evening, June 18th, in Hamilton, Madison county, Mrs Sophia Bacon, consort of Mr. Rufus Bacon, aged 36 years.

Mrs. Bacon has been highly esteemed through life and lamented in death. She early professed her faith in the christian religion, and her life has been marked with deeds of benevolence and faithfulness in the service of her Divine Master. Not only her husband and children lament her departure, but the church of God mourns that a burning and shining light is removed from their midst.

In Manlius, on the 10th inst. Mrs. Lydia Hall, wife of Mr. Isaac Hall, in the 43d year of her age.

Mrs. Hall was one of the eight persons, who, ten years ago, constituted the Trinity Presbyterian Church, in Manlius village; and her subsequent life has illustrated the deep interest she felt in the prosperity of the infant church. As a Christian, she was actively pious; as a companion, kind and affectionate; as a parent, feelingly alive to the spiritual welfare of her children. She endured her last illness, which was long and painful, with Christian fortitude and patience. Her confidence in God was unwavering, and her sun went down without a cloud.

The serenity of her last hours constrained every beholder to say, "Let me die the death of the righteous, and let my last hours be like his."

In this village, on the 15th inst. an infant child of Mr. Robert Dunn, aged 3 months.

On the 16th inst. a child of Mr. Charles Baldwin, aged 16 months.

On the same day, Mr. Luke Nicholl, formerly from Connecticut, on his journey home.

☞ Printers at the east will please insert this notice.

In Clinton, on the 6th inst. Clark Comstock son of Col. Samuel Comstock, aged 2 years.

At Conway, Mass. on the 25th ult. Rev. John Emerson, at an advanced age. He had preached but little for several years—but attended meeting that day, being the Sabbath, in usual health, prayed in the Sabbath School, and at night rested from his labors forever. Eminent through life for his piety, he is now receiving his reward.

NEW BOOKS.

HASTINGS & TRACY,

40, GENESEE-STREET, have just received—

Six Months in the West Indies
The Christian Philosopher, or, the connection of Science and Philosophy with Religion, by Thos. Dick
Dr. Woods's Sermon on Faith
Rev. Andrew Fuller's Works, complete
The Aged Pilgrim's Triumph over Sin and the Grave, by Rev. J. Norton.

NOTICE TO CANAL CONTRACTORS.

THE subscribers will receieve at the city of Savannah untill the first Monday of November, next, proposals in writing, for the construction of the Canal between the Great Ogechee river, and the city of Savannah, in the state of Georgia. The line of Canal is sixteen miles, and passes through common soils. There will be four locks of ten feet lift, each, and to be constructed of wood, and an extensive dam and mounds. The line will be divided into sections of half miles, and contractors may propose for more or less by the mile for gubbing and clearing, by the cubic yard for excavation and embankment, and by the foot lift for the locks.

Further information can be had by applying to Col. Dewitt Clinton, jr. Engineer in Chief of the works, at the city of New York, to D. Vanslyke, Summit Bridge, Delarare, or to E. Jenckes, at Savannah.

EBENEZER JENCKES.
DANIEL VANSLYKE.

N. York, June 5, 1826. p5, 20oct.

CURE FOR STAMMERING.

TO such as are troubled with stammering, or an impediment of speech, it may be of importance to know that the subscriber, who is under engagement to go to Rochester, and will return to Utica by the 1st of August, professes to be able to cure any case, of ever so obstinate a nature, in a very few days. Certificates of the success which he has invariably met with, might be given; but conceiving the best evidence to those troubled with a complaint so provoking to be a radical cure, he deems it unnecessary.

CHRISTOPHER J. HAMMOND,
Agent for WERDER HAMMOND.

Caughnawaga, June 14, 1826.

C. J. Hammond will stop a few days at the principal villages between this and Rochester.

J. Liswell, agent for Werder Hammond, is on a tour to the North, and will stop at all the principal villages.

To Stammerers—This is to certify, that I, Peter C. Brown, of the town of Root, county of Montgomery, have been troubled for thirty years with an impediment in my speech, and on the 24th day of June I attended Mr. W. Hammond's school in Caughnawaga for three days, and returned home on the 26th of the same month perfectly cured. Those that are troubled with an impediment, I advise to apply to W. Hammond or his agents. June 26, 1826.

5,1Aug.p PETER C. BROWN.

Rensselaer Oswego Academy.

THIS institution, which was incorporated at the late session of the Legislature of this state, is now under the immediate direction of Mr. *Mason W. Southworth*, late of Hamilton College, a gentleman of good talents and fair character, and an able instructor. Parents and Guardians, who shall entrust Mr. Southworth with their scholars, may rest assured that he will make every exertion for their improvement, and that their morals will be strictly guarded. Terms of tuition, $3 per quarter for all the common branches of English studies, and $4 for Latin and Greek, and the higher branches of mathematics.

Board in good families may be had at the most reduced price.

The Trustees have full confidence in saying, that no institution of the kind in this section of country, offers superior advantages for improvement in the branches usually taught in Academies.

PETER PRATT,
AVERY SKINNER,
G. B. DAVIS,
D. R. DIXON,
ELIAS BREWSTER } Trustees.

Mexico, May 13, 1826.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do
Hyson, Young Hyson, Hyson Skin and Black TEA. DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HICHCOCK.

83 Genesee Street

Utica, June 23 79tf

NO. 34.

THE subscribers are receiving the present week, their

SPRING STOCK

of English, French, and American Goods; Misses', Women's with extra crowns, Bolivar and Mens' LEGHORN HATS; Carpeting, Rugs, &c. which they will sell at unusually low prices. THOMPSON & LYMAN.

May, 1, 1825.

A few Bales assorted *COTTON YARN* of excellent quality, as above.

NOTICE.

THE subscriber offers his services to his friends and the public, in posting Books—in all kinds of Conveyancing—obtaining Patents, &c. &c. Notices left at the office of Cochran and Hinman, Esqs. John St. will be promptly attended to. *JOHN BERNARD.*

Utica, June 6, 1832. 1tf

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

THE SABBATH.

Dear is the hallow'd morn to me,
When village bells awake the day,
And by their sacred minstrelsy
Call me from earthly cares away.

And dear to me the hallow'd hour,
Spent in thy sacred courts, O Lord!
To feel devotion's soothing power,
And catch the manna of thy word.

And dear to me the loud 'Amen,'
Which echoes through the blest abode,
Which swells and sinks and swells again,
Dies on the walls, but lives to God.

And dear the simple melody,
Sung with the pomp of rustic art,
That holy, heavenly harmony,
The music of a thankful heart.

In secret I have often prayed,
And still the anxious tear would fall,
But on the sacred altar laid,
The fire descends and dries them all.

Oft when the world with iron hands,
Has bound me with its six days' chain,
This bursts them like the strong man's bands,
And lets my spirit loose again.

Then dear to me the Sabbath morn,
The village bells, the shepherd's voice;
These oft have found my heart forlorn,
And always bade that heart rejoice.

THE GRAVE.

BY BERNARD BARTON.

I love to muse when none are nigh,
Where yew-tree branches wave,
And hear the winds, with softest sigh,
Sweep o'er the grassy grave.

It seems a mournful music—meet
To soothe a lonely hour,
Sad though it be, it is more sweet
Than that from pleasure's bower.

I know not why it should be sad,
Or seem a mournful tone,
Unless by man the spot be clad
With terrors not its own.

To nature it seems just as dear
As earth's most cheerful sight;
The dew-drops glitter there as clear,
The sun-beams shine as bright.

The showers descend as softly there,
As on the loveliest flower,
Nor does the moonlight seem more fair
On beauty's sweetest bower.

"Ay! but within there sleeps
One o'er whose mouldering clay
The loathsome earthworm winds and creeps,
And wastes that form away."

And what of that?—The frame that feeds
The reptile tribe below,
As little of the banquet heeds,
As of the winds that blow.

The editor being absent, and no essay on music having been prepared, we insert the following article in the musical department. It will probably be read by a large number who have been in the habit of passing over this part of our paper, as unworthy of their notice; and probably will be more interesting to them than the best musical dissertation that could be written. It is recommended particularly to those young ladies who have a great love for the piano to the neglect of the more homely and useful employments of life. SUB-EDITOR.

From the Trenton Emporium.

EDUCATION.

A little money is a good thing in the outset of life, if a person have wisdom to make a right and judicious use of it. But the head and the pocket must balance well—the scales must be equipoised—for if one or the other kicks the beam, a loss will in most cases ensue. If you have too little wit, the world will overreach you; if too much, you will outwit yourself. In either case, ten chances to one, your purse, or rather the contents of it, will slip through your fingers. Among the dangers to which hereditary wealth subjects us, are pride, indolence, extravagance; and the smaller the portion of our inheritance, the more danger is there. But what is most extraordinary is, that these very evils are often nursed up in the same cradle with the child, cherished with his growth, and instilled into his habits as he passes through the routine of his education, by parental care, and misjudging affection.

Cornelia was an heiress; that is, she was worth some thousands of dollars, I never knew exactly the sum; common report seldom speaks the whole truth in these matters, as it is rather unmannerly to inquire very particularly into a lady's fortune. She was indulged by her kind mother at home, and caressed by her kind friends abroad, sent to the most fashionable school; the mistress duly advised that she was a peculiarly delicate girl, with most exquisite sensibilities, and a rare genius, and was to be treated with all becoming tenderness and consideration. There she learned a few of the useful branches taught in such seminaries, and was finally despatched to a boarding school to finish her education—a polite, fashionable education, with which the adjective "*useful*," as usual, had very little, if any thing, to do.

She was now an accomplished lady; she understood French and painting; was versed in belles lettres; knew something of philosophy, natural and moral; had gone the round of the sciences; wrote poetry; kept an album; understood music; and was finely fitted out at home with a fine parlor and a piano. "What a fine lady;" said the wondering villagers, "what a very fine lady; how fashionable; how perfectly genteel."

It was even so; and the first difficulty which arose, was about the choice of that very vexatious, but still no less necessary evil—a husband. The pretty girl, who has the whole world of beaux to choose from, sometimes finds it difficult to make a perfectly unobjectionable choice. It was not then to be wondered at that Cornelia should be embarrassed in making a selection; for she was circumscribed in her sphere by the very small compass of perfectly genteel people like herself. Such an one, with a good substantial fortune too, was to be sought. Her stars favored her at last, however, and she was married—married to a young gentleman as accomplished as herself; one who had as many 'ologies at his finger ends, as buttons on his coat—an A. B. and a professor, who drove tandem with one hand, winged a pigeon at every shot, and drank nothing but Madeira.

It was said the young gentleman and lady were each a little disappointed in the matter of each other's fortune; and that in the outset there was a trifling jar on the subject of finances; but Cornelia adhered to her piano, and Bob to his rifle and Madeira, and all went on quite musically again. Neither of them had suffered so unmannerly a thought, as that of how to get a living when their cash was gone, to enter their heads. But Fortune, in all these cases, has a plain matter of fact way of dealing with even the most genteel people; and when they have spent their last dollar, just turns them out of house and home, as unceremoniously as if they were no better than common folks. He never works a miracle to sustain those who never learned or had the disposition to work any thing themselves. And so it turned out in this case.

While the piano was in tune in the parlor, and every thing was out of tune in the kitchen; while the master drank Madeira above stairs, and the servants were drunk with Cognac below stairs; while in the midst of the best company, the best living, and dreaming of nothing but pleasure and amusement, one of Rob's creditors rapped his knuckles. The bailiffs are an ill bred set; they know just as much about gentility, and all that sort of thing, as a boar about a lady's toilet; and therefore, as might have almost been expected, the carpets, the plate, the sideboard, and even the piano, was levied on.

Still, so far as physical ability was concerned, it was not too late, perhaps, to turn the current of affairs. There was a plain and ready remedy for the disease, even in its present state—an entire change of living and habits, economy for extravagance, and industry for indolence. But how hard it is for those who have been thus educated to change; how often is the moral ability, the will wanting? And here it proved to be the case.

They struggled a while to keep up appearances, and only sunk deeper in the end. Ten years after, they were almost forgotten. I made many inquiries after them among the villagers, and finally discovered that Robert and his wife had separated; that he had exchanged his dogs and gun for a tar hat and blue jacket; was a wanderer of the sea; and the elegant and accomplished Cornelia, instead of thrumming a piano, was gaining a scanty subsistence at a spinning wheel.

So much for the story. Industry and virtue are the best legacies parents can bequeath their offspring—the only sure defences against misfortune. Let those who are charged with the education of children beware, lest through an over anxiety to make them accomplished, they fail to make them useful members of society: instead of cultivating their genius, lead them into indolence. I say, beware.

Miscellaneous.

LUTHER'S "TABLE TALK."

"When I (said Luther) am in the pulpit, then I resolve to preach only to men and maid servants. I would not make a step into the pulpit for the sake of Philip Melancthon or Justus Jonas, for they are aireadie well seen in the Scripture. But when preachers will direct their sermons to the high, learned and deep understanding, and will breathe out altogether Rabbinos and master-pieces, then the poor unlearned people present do stand like a flock of kine.

"If, from my heart, I did not believe that after this life there were another, then I would sing another song, and would laie the burthen on another's neck.

"All my Divinitie consisteth onely in this, that I believe Christ onely is the Lord, touching whom the Holie Scriptures speak. Neither my Grammar nor my Hebrew tongue taught it me, but it is the work of the Holie Spirit.

"I, Martin Luther, am called out and constrained against my will to be a preacher. When I first received that office, I vow'd and sware to my beloved, the Sacred Scriptures, purely and truly to preach and teach the same; upon teaching whereof popedom fell in my waie, intending to hinder me; therefore it is come to pass with the pope, as now apparently doth appear, and it shall go worse and worse with him; he shall not be able to resist me. In the name of God and of my vocation and calliag, I will go upon the lion and adder, and with feet will tread under the young lion and the dragon. And the same shall begin in my lifetime, and after my death it shall be accomplished.

"I would fain see one that could make these two agree together, [to be joieful] and [to be afraid]—I cannot behave myself in that manner towards God; but my little son John can shew himself towards me; for when I sit in my studie and write or doe something else, then my boy sings me a song, and when he will be too loud, then I check him a little, yet nevertheless he singeth on, but with a more mild and softer voice, and somewhat with fear and reverence; even so would God have us to doe.

At Coburg I went about and sought me out a place for my burial; I thought to have been laid in the chancel under the cross; but now I am of another minde. I know I have not long to live, for my head is like a knife from which the steel hath been wholly whetted away, and is become merely iron—the iron will cut no more. Even so it is with my head; now, loving Lord God, I hope my hour is not far; God help and give me a happy hour; I desire to live no longer."—[*Dnis M. L. Colloquia Mensalia, London*, 1652.

EMINENT INDIVIDUALS.

Sir Walter Scott in appearance is a large, grey headed old man, with a blind eye, a lame leg, and an unmeaning physiognomy. He is almost adored in the circle of his acquaintance, and lauded by every tongue for social and shining virtues. Had his person been gifted by nature with a full complement of requisites for a laborious life, the world might never have gained the treasures of his imagination, and his life perhaps had been spent in the paternal occupation of a husbandman. He was once a clerk in the law courts of Edinburgh, but the uncommon success and large profits of his works, have raised him to a handsome independence. He miscalculated his talents very much, in preferring poetry in his early productions, and he had gained a good round age before he discovered his error. Receiving him as the author of the Waverly novels, by which his name will descend to future times, he was at least fifty-five before he began them, but he has endeavoured to repay his lost time indeed with unexampled despatch. His poems are now hardly noticed, and his dramatic attempt was unsuccessful. I presume the British world are expecting his Life of Napoleon, with the curiosity to discover whether the sketches of real life by his pen will equal those which he has drawn from the inexhaustible resources of his invention. Lord Byron has prophesied that he could open to himself a new department of literature, whenever his novels began to tire. A student of Trinity College, Dublin, once sent him some poems, requesting his opinion. Sir Walter Scott returned a very polite answer, and among other advices, he recommended him to publish nothing before he had at least reached the 40th year of his life.

The *Duke of Wellington* is a tall, warworn looking man, with a sunburnt complexion, and a large Roman nose. His name creates no more sensation in London, than if he had gained his rank by any of the common place stepstones of wealth or influential connexions. He has so far lost his sense of principle and shame, as to forsake his wife, to associate with an opera dancer.—All the spoils of his continental campaign have been lost at the gaming table, and he has sunk the hero in the abject character of a pensioner and sycophant at court. His compeer in arms, the *Marquis of Anglesea*, who lost a leg at Waterloo, is a most interesting looking personage. His handsome face and commanding figure, all seamed and gashed by the casualties of war, present to the observer a living representative of Plutarch's heroes.

Thomas Moore, the poet, is a squat, funny looking, short sighted, monkey faced, little man. He lives entirely on the bounty of the Marquis of Lansdown, for all the products of his works have formed a minimum to his extravagance. He once enjoyed a share of the favors of the king, when Prince of Wales, and lost it by too much impertinent familiarity. His fame was very soon at its summit, and is now rather on the decline, a fate that clings to both Rogers and Campbell.

William Roscoe is a most respectable character. A poet, orator, historian and botanist: in the latter departments he has eclipsed every contemporary. He was once a merchant of large business in Liverpool, afterwards a member of Parliament for that town, and since an inhabitant of the king's bench prison for many a day. He is a tall, thin old man, a good deal stooped in the shoulders. The mercantile world of Liverpool showed how much they esteemed literature, by selling or allowing to be sold, his botonical garden and library. He now resides with Mr. Coke, of Norfolk, who deserves respect for patronizing a man, that future times will perhaps rank with Hume, Robertson, and Gibbon.

Edward Irving, the celebrated Caledonian preacher, whose orations have received such extensive attention, is very tall, squints excessively, wears his hair and beard long, affects a singularity in all his actions, and speaks a broad Scotch dialect.

Mr. Brougham is thin and of dark complexion. He has a scorbutic affection in his face, and his features are disturbed incessantly by a paralytic motion. He goes through the city very meanly dressed, and generally walks fast, as if for a wager.

The late *Lord Castlereagh* was as fine a looking man as any in Europe. His person was tall and well shaped, and he had a very handsome and expressive countenance.—*Lord Erskine* was very thin and tall, a good deal of the Scotch outline in his physiognomy.—*Grattan* was small and awkwardly made, but his address was very prepossessing.—*Curran* was short and fat, with a large share of grimace in all his actions.—Pitt, Fox, and Grattan, lie beside each other in Westminster Abbey, without an inscription to mark the spot, except the initial letters of their names, done in the most rude manner; yet Lord Castlereagh is denied even this, and I believe the majority of the nation think he would grace a highway grave better than the one he now occupies.

From the New York Religious Chronicle.

INDIAN TRADITION.

The delegation from the Seminole Indians lately visited Washington, to make a representation to government on the subject of their lands, &c. The Secretary of War addressed them, recommending among other things, that immediate measures should be adopted for the establishment of a school, for which provision had formerly been made, that their children might be taught to read and write. To this suggestion they made the following reply. The tradition bears a strong resemblance to the history of Jacob and Esau:—

"Brother, you tell us that our Great Father wishes to place a school in our nation, to teach our children to read and write.—We do not wish one at all. We do not believe the Great Spirit intended we should read and write; for if he had intended this, he would have given us the knowledge as soon as the white people. Now it is too late; the white people have gained the advantage we can never recover, and it is better for us to remain as we are, red men, and live in our own way. Brother, among our people, it is thought that at the time there were but two kinds of people, the red and the white, on the earth, a book was placed by the Great Spirit, in the hands of an old man, blind, and with a long beard, who told the red and the white man that he who killed the first deer should receive the book as his reward, and be learnt to read it.—Both went out to hunt different ways. The white man, after going a little way, found a sheep, which being not so wild as the deer, he easily killed. He took this sheep to the blind man, and told him it was a deer, The old man believed him, and gave him the book, and learnt him how to read it. The red man soon after brought a deer; but he was too late—the white man had got the book. If this cheat had not been practised, the red man would now have been as the white man is, and he as the red man. Brother, if the Great Spirit had intended that the red man should know how to read, he would not have allowed the white man to take this advantage of us."

REMARKS.—The foregoing, if in reality an *Indian Tradition*, is the most remarkable one we have ever read of; but we are disposed to conclude that it must have been derived from the early missionaries who visited this country and planted churches among the Indians, which afterwards became extinct.

NATIONAL ACADEMY OF THE ARTS OF DESIGN.

The *first* annual exhibition of this institution is now open, and has peculiar claims on the public patronage. It is an assemblage of the works of *our own artists*, and consists of nearly 200 specimens in the four Arts of Design, viz. Painting, Sculpture, Architecture, and Engraving.

The arrangement has cost the directors much expense of time and labor, all which we understand is gratuitously bestowed.—The revenue arising from the exhibition is generously appropriated to the expenses of the schools, in which students in the arts are to be taught free of expense by the first artists in the city, who have agreed to devote their time, without emolument, to the instruction of students. They look for their reward to the re-action of public taste.

N. Y. Obser.

Astronomy.—A very important astronomical fact has been discovered by J. W. H. Herschel and Mr. South. The late Sir William Herschel directed the attention of astronomers to the importance of determining the distances and positions of double and triple stars; or stars which appear single to the eye, or when seen through an inferior telescope, but when viewed with one of higher magnifying powers, are found to consist of two or more distinct stars. Sir W. H. published descriptions and names of 702 such double and triple stars. The above gentlemen instituted a series of observations to determine the existence and amount of the annual parallax of these stars; but this object was soon lost sight of amid the more extensive views of the construction of the universe, which gradually unfolded themselves. They have clearly established the existence of binary systems, in which two stars perform to each other the offices of sun and planet. They have ascertained with considerable exactness the periods of rotation of more than one such pair. They have observed the immersions and emersions of stars behind each other, and have detected among them real motions sufficiently rapid to become measurable quantities in very short intervals of time.

PROGRESS OF SOUND.

In the last number of the Revue Encyclopedique, there is an account of a very extraordinary proposal, viz. to communicate verbal intelligence in a few moments to a vast distance, and this not by symbols as in the telegraph, but in distinct articulate sounds, uttered by the human voice. This originated with an Englishman, according to whose experiments the human voice may be made intelligible, at the distance of twenty-five or thirty miles. The experiments of the celebrate Biot, have ascertained that sound travels ten miles quicker, when transmitted by solid bodies or through tubes, than when it passes through the open air; at the distance of more than half a mile, the low voice of a man was distinctly heard. At the latter end of the last century, a clergyman named Gautier, conceived a plan of transmitting articulate sound to immense distances; he proposed the construction of horizontal tunnels, that wind at the extremities, by the means of which the ticking of a watch might be heard more distinctly at the distance of 2000 feet, than when placed close to the ear; he calculated that a succession of such tunnels would transmit a verbal message 900 miles in an hour.

DR. FRANKLIN'S LEGACY TO MECHANICS.

Among the charities of Philadelphia, may be enumerated the bequest of Dr. Franklin to the corporation of the city for the purpose of lending small sums "to such young unmarried artificers, under the age of 25, as have served an apprenticeship in the city, and faithfully performed the duties required in their indentures." The legacy amounted to £1,000. No loan to one person is to exceed £60. The interest paid by the borrower is 5 per cent. and he is to give a bond with two sureties for the repayment of the money. The present amount of the sum, including interest due is $17,596, being an increase of $13,152. Dr. Franklin calculated that at the end of 100 years, it would amount to £131,000, or $580,640; of which he directed that £100,000 should be applied to public purposes, and the balance, of £31,000, left to accumulate for another century, at the end of which period it will amount to four millions of pounds sterling, which sum is to be divided between the inhabitants of Philadelphia and the state of Pennsylvania.

Valuable Discovery.—One of the most simple and useful discoveries in agriculture, is to mix layers of green or new cut clover, with layers of straw, in ricks or stacks;—thus the strength of the clover is absorbed by the straw, which thus impregnated, both horses and cattle eat greedily, and the clover is dried and prevented from heating. This practice is particularly calculated for second crops of clover and grass.

A CHEAP AND EXCELLENT SUMMER DRINK.

Vinegar and water, sweetened with sugar or molasses, is the best drink that can be contrived in warm weather. It is pleasant and cooling; it promotes perspiration, and resists putrefaction. Vinegar and water (say historians) constituted the only drink of the soldiers of the Roman Republic; and it is well known that they marched and fought in a warm climate, and beneath a load of arms weighing 60 pounds. Boaz, a wealthy farmer in Palestine, we read in the Bible, treated his reapers with nothing but bread dipped in vinegar. The custom of swallowing spirits and water is pernicious in every way: while this beverage, on the contrary, is pleasant and healthy, and is not liable to produce what the spirit invariably does, namely, fever and headache.—*London Oracle of Health.*

In the reign of Queen Mary, 1552, a barrel of beer, with the cask, cost only sixpence; four large loaves of bread were sold for a penny!

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826. 6tfc

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May, 24, 1825.

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students, under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recommendations of high standing, as a gentleman of fair character, and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 79tf

M. HITCHCOCK, has constantly on hand a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1824. 3tf

For Sale,

THE HOUSE AND LOT situated in the villlage of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenent for two families, or for four small families having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothespresses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON.

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising. H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 88 and 89, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.

THOMAS E. CLARK.

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞The postage must be paid on all communications addressed to the Editor or Publishers.